

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17

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DISCOURSE BY ELDER FRANCIS M. LYMAN.

THE following discourse on "Church Organization" was delivered by Elder Francis M. Lyman at the General Conference of the Church, in the Tabernacle, Salt Lake City, April 6, 1895.

I pray that the Spirit of the Lord may rest abundantly upon us, especially our brethren who are called upon to speak; for it is an unusual task to address so large an assembly. There is generally danger that we pitch our voices too high and they break upon us. I shall be pleased if I can speak just loud enough to be heard, and yet not waste any volume of my voice.

I esteem it a very great privilege to attend these general conferences. It is a very important matter that the people should gather together twice a year in general conference to transact the general business of the Church, by common consent. We also meet four times a year in every Stake to transact the business of the Stake. We meet at least once a year in our wards to transact the business of the wards. Changes continually become necessary through deaths and removals and other causes, and it seems essential that the organization of the Church and all of its departments be kept perfect, that there shall not be too much labor resting upon a few, but the responsibility be properly shared, according to the design of our Heavenly Father in the organization of His Church. I presume that this Church organization is a perfect one when it is kept complete, with the First Presidency and the general authorities. The labor is properly divided, and no one needs to be overworked. Then when our Stakes are complete in their organization, with the Presidency and a High Council, with Bishops and their counselors, and the regular helps in government, there is no need for any part being neglected.

Hence I say that it is a very important part of our lives and experience that we meet together on occasions of this kind, not only to transact the business and keep the Church organization perfect, but that we may also receive the word of the Lord and the counsels of the Holy Spirit through the Presidency and the Apostles, who hold the keys of the kingdom, and who have held those keys from the beginning, and will hold those keys to the end. When these men stand up before us to give us instruction, they do so as the oracles of heaven. They do not stand in their own strength, nor in their own wisdom. They are not given to preparing, by the light of their own experience and judgment, discourses to be presented before the people; but they store their minds with information, with every particle of light and wisdom and understanding that can be obtained from our Heavenly Father, and they stand before you to be moved upon by the Holy Ghost. And when they speak, they speak forth scripture; their words are scripture, just as the words of the Apostles Peter, James, and John, and of the Nephite Apostles are scripture. Their words are the words of truth, the words of the Lord, and they are particularly suited to the requirements of the people at the present time. The words of the Lord that came through His servants in olden times were important and were fitted to the condition of the people who received them. The words of the Lord given to the Nephites under the direction of the Savior when He visited this continent were suited to the requirements of that people at that time. Yet the truths enunciated to the peoples of the east and of the west, so far as they pertain to doctrine and the plan of life and salvation, are suited also for us. But we find ourselves at times in emergencies and conditions that require the counsels of the Lord just suited to the occasion—counsels suited to a people located in the valleys of these mountains, not to the people of Jerusalem 1800 years ago, not to the people in South America 1400 years ago and more. Israel has been gathered to-day from the four corners of the earth, in answer to the establishment of the principles of salvation by the Savior. We have cities and towns to build; we have country to subdue, and counsels peculiar to the locations and to the circumstances that surround us are needed. We have an endless variety of experience and of difficulties to meet and grapple with in this life; and it is necessary that there should be three men standing as the presiding authority of the Church upon the earth representing our Father who is in Heaven, one man being the mouthpiece of God to the whole world, and a Prophet, Seer, and Revelator, such as President Woodruff is to-day, and such as President John Taylor, President Brigham Young, and President Joseph Smith were. As these men were in their day, so is President Woodruff to-day; and when President Woodruff's work shall be filled, some other man designated by the voice of God will stand at the head of this great work upon the earth. The Lord will provide the man, and He will provide him two counselors, who shall also be men of God, competent to voice the mind and will of God to the people. Then associated with these three are the chosen Twelve, the Twelve Apostles of the Lamb, who have been selected to stand by the Presidency, and to be a presiding traveling High Council to the

Church, who hold the keys of the kingdom, with authority to regulate and set in order the affairs thereof. And under the discipline of the Church, that has so perfectly developed during its experience of sixty-five years to-day, this work has come to completion in its organization.

It is the business also of the presiding authorities of the Church to use their helps in government—Presidents of Stakes, High Councils, Bishops and their counselors, and the quorums of the Priesthood; not only to set in order occasionally, but to keep the Church in order, that it may be cared for in its organized capacity, and that the proper attention shall be given by the courts of the Church to see that whatever of unpleasantness or disagreement arises shall receive proper attention in the proper time; that if difficulties threaten, if disorders appear on the surface, they shall be looked after, just as the skilful physician looks after the health of a patient. It is the duty of these organizations to attend to these affairs. You who are acquainted with the conduct of the affairs of the Church know that the Presidency of the Church, when their attention is called to any special part of the kingdom or to any mission, or if there is any difficulty that needs prompt attention, they never neglect the matter, but messengers are forwarded at once. If there is difficulty in any Stake of Zion; if difficulty should arise in any mission, as did arise once upon the Sandwich Islands, and Apostles were sent post-haste to set in order and regulate the affairs of that mission—when such occasions arise, the First Presidency are competent and are authorized to take care of them, and they have all the helps that they require. They have not only the Twelve Apostles that can be sent with authority and power, but they have the Presidency and High Council of every Stake, and the Bishopric of every ward, as well as the quorums of the Priesthood and other helps in government in the midst of the Church. So that the Church is carefully cared for and the people are nourished, corrected, reproofed, instructed, and looked after, that their salvation may be secured. This is necessary; for we find that it is the nature of men to wander and to fall into sin. It is the nature of men to love the things that we ought not to indulge in. It needs therefore careful attention from the various authorities of the Church, so that whatever of evil presents itself may be checked in its incipency. We have found in our experience that where the brethren who have charge of the various departments of the work give careful and early consideration to matters that require their attention, difficulties are easily cured and the people are readily relieved of any trouble that seems to threaten them. But if evil comes into their midst and it is neglected, it seems to poison the circulation of the community, and it becomes worse and worse, until it sometimes occurs that matters in a ward reach such a serious stage that the Bishopric of the ward is not competent to correct the evil. It is so also in a Stake. The result is, the matter goes from the Bishop to the High Council, and from the High Council to the First Presidency for their attention and consideration.

All these men who are called to these positions are chosen men. President Woodruff is a chosen vessel. His Counselors are chosen men. These

Apostles are chosen men. These Presidents of Stakes are chosen men. They are men who have been chosen by the voice of the Lord. Our Father who dwells in Heaven hath made choice of every one of these men, and we may go further: members of the High Councils are chosen by the voice of the Lord. These men are not in the field applying for places and position in the Church. And to my knowledge, there has been no such thing occur in the history of this Church as a man applying for a position in the Presidency, in the Apostleship, or in any other position, not even as a Teacher in a ward. The Teachers have been called and chosen as well as these other brethren. The Bishop and his counselors cast their eyes over the brethren, weigh and measure them, and take note of their faith and their worth to find Teachers. They do not always find perfect men. In fact, I do not think that up to this date a perfect man has been found among us. But the Lord has taken the very best material that he could get. He may not have taken all the best; there may be others that are just as good to make Presidents, Apostles, and Presidents of Stakes, and Bishops, &c., as have been used; but, as a rule, as good men as we have among us have been selected. They have been chosen for their virtue, for their honesty, for their integrity, for their love of and devotion to the Gospel, and they are generally men who have been in the service of the Lord until the Holy Ghost has become their companion and their counselor and guide in all things as near as possible. I know in my experience, which has been considerable for a young man, that we put our heads together, we pray to God, we humble ourselves before the Lord, and in every instance we say, "Father, manifest to us, by the Holy Spirit, who is the man to fill this position. We have no preferences, no brothers or kindred that we desire to promote, but thy will be done in the matter." And the inspiration of the Lord comes to us by the Holy Ghost. There is no way for it to come but by the Holy Ghost. When the Holy Ghost signifies to us that a certain man shall be placed in a certain position, we take hold of him, and the people feel and understand that he is the man for the position. The Spirit of the Lord bears witness to the hearts of the brethren who hold the Priesthood, and of the people. Those who bear the authority of Heaven have the right to appeal to the Lord and obtain from Him counsel and inspiration in regard to every matter of choice. This kingdom is organized by the inspiration of the Almighty. It is so sustained, and will be to the end. It will never grow less than it is to-day, but it will increase in numbers and spread abroad. As the people increase in numbers and faith the Church will increase in strength and power. Individuals may fall by the way; political and financial trials and a variety of other things may come in upon us; sins, secret and public, may come in upon us and destroy some; but the Church of Christ will go on forever, increasing and gaining strength and power. And it will be brought to the notice of the world more plainly and potently than it is to-day. The world will be brought to look upon this people as a marvel in the earth compared with all other people; and the noble and the great ones of the earth will come here to visit the Latter-day Saints, who are not a learned people, not an aristocratic people, but a

simple, plain people, gathered from the honest, humble, and conscientious of the world. The strength is in Israel's God, not in the people; not in our hereditary greatness, but in our simplicity and our honesty and purity.

I speak of this that we may have a comprehensive view of the organization of this Church and of the importance of the business that we come together to transact in our conferences. It is necessary for the health, the prosperity, and advancement of the Church that this labor should be performed. Every quorum, every organization, and every association should be cared for, so that none shall be neglected, and that the Church may be in healthy condition, and that when the Bridegroom comes, we shall have oil in our lamps. That we may do His will and keep His commandments, and be worthy of His favor and blessing, His salvation and exaltation, is my prayer in the name of Jesus Christ. Amen.

DISCOVERY OF AN EXTINCT PEOPLE IN EGYPT.

PROFESSOR PETRIE, one of the greatest of modern Egyptologists, has made a discovery of a new race in Egypt. He has just returned from a three months' search in the district between Ballas and Negadeh, thirty miles north of Thebes. He uncovered the remains of several successive dynasties of great classical interest in the ruins of Nubt. They were discovered less than a quarter of a mile away from the remains of another city. If the town had been found in Syria or Persia no one would have supposed it was connected with Egypt. Not only was the town found, but also a series of cemeteries of the same race. Nearly two thousand graves were excavated. Every object was noted in position, and everything was preserved and marked by Professor Petrie and his assistants.

The result was most strange and inexplicable. Not a single Egyptian object was found; not a scarab, hieroglyph, Egyptian bead, god, or amulet, such as are abundant in the neighboring Egyptian town. Not a body was mummified or buried at full length. All were contracted, with their knees bent up to their arms. The age of these people was the next problem. Little by little the explorer limited their epoch until he can definitely say that they lived between the seventh and the ninth dynasties, or about 3,000 B.C. They probably were the people who overthrew Egyptian civilization at the close of the old kingdom, and produced the dark age of the seventh and eighth dynasties, when the Egyptians seem to have been oppressed by disaster.

It is clear that the physiognomy of the race was fine and powerful, without a trace of prognathism. Their stature was remarkable, some being over six feet in height. The great development of the legs points to their having been a hill race. Their hair was brown, wavy, and not crisp. The prominent, aquiline nose, and long, pointed beard, gave them a strong resemblance to the Libyan and Amorite type. One remarkable custom was the eating of portions of the bodies of deceased persons. The head was almost always severed from the shoulders, and the hands were often removed. Pottery was placed over the decapitated neck. In one place was a handful of ribs, in another a handful of arm-bones, elsewhere a pile of ver-

tebræ. The bones of several bodies were heaped together, and lines of bones were strewn round a pit, each with their ends broken off and the marrow scooped out. All these things point undoubtedly to ceremonial cannibalism.

It is not to be inferred that this implied ignorance of civilization. In many lines of pottery, flint-working, and bead-making, these people were the equals or superiors of the Egyptians. Their arts were well advanced in most ways, but in two directions there was a low level. No writing was known beyond personal marks. Drawing and sculpture were in a rude condition. Metal, however, was well known. Copper chisels, or rather adzes, show that the people were familiar with woodwork, and traces of finely carved bed-frames with bulls' feet were found. Copper needles show that sewn garments were used, and copper harpoons were made. Flint-work was more highly developed than among the Egyptians. The forms of knives differ from any of the Egyptian race, and the exquisite machine-like flaking of them shows the highest skill.

Who this unknown race were and whence they came cannot be decided. Their pottery shows some peculiar resemblances to that of the Amorite period in Palestine. On the other hand, several connections point westward to Malta and Italy. Professor Petrie found ample evidence in the same neighborhood, which is a high plateau, 1,400 feet above the present level of the Nile, of the existence of a race of men apparently antedating all history. Large, massive flints, beautifully worked and unworn, were discovered, of exactly the same forms as those well known in the river gravels of France and England.—*Popular Science News*.

FACTS AND EVENTS.

A curious fact has been noted by Arctic travelers—snow when at a very low temperature absorbs moisture and dries garments.

The highest temperature in the world is recorded in the great desert of Sahara, where the thermometer often marks 150 degrees Fahrenheit.

The *Sunday Companion* gives an account of a church which can claim to be one of the most unique ecclesiastical buildings in the world, being built from one great stone. This is the church's story:—Some time ago when the members of the Waterloo Presbyterian Church, Iowa, decided to erect a new place of worship, they found that stone in their part of the country was exceedingly scarce. At last their attention was called to what was apparently a large boulder, which stood in the middle of a plain about eight miles from the town. This huge mass of rock was like an island in the midst of a vast sea. About 3ft. of it projected above the ground. The work of excavating this gigantic boulder was at once begun. When exposed to view the boulder was found to be 28ft. high, 30ft. wide, and 20ft. thick. On this monolith the workmen began their labors with drill, sledge-hammer, and dynamite, and the enormous rock was soon converted into building material. The pieces were conveyed to the town, and before long a wonderful metamorphosis was apparent, when the giant boulder, after resting undisturbed for countless years, and buried by the deposits of ages, was transformed into a beautiful Christian Church. In its rough state this great rock is estimated to have weighed more than 2,500 tons. It was, therefore, about twice as large as the boulder from which was hewn the pedestal on which stands the famous statue of Peter the Great in St. Petersburg, though not so large as the great boulder called Pierre de Marmettes, at Monthey, Switzerland, on which a country house, surrounded by an ornamental garden, has been erected.

That Christian IX of Denmark, whose illness is at present causing much anxiety, brings up his children in the way they should go is sufficiently evinced by the following anecdote: One day at the dinner table the young Prince asked his father what was the meaning of a word he had never heard before. This word, "lusing," is the Danish equivalent for our "box on the ears." The King asked his son where he had heard such a word. The boy, blushing to the roots of his hair, confessed after a little natural hesitation that he had been out in the streets amusing himself by ringing the bells and then running away. But at one door an angry porter rushed out and shouted after him that he would give him a "lusing" if ever he did such a thing again. When the Prince had finished his explanation, his father exclaimed, "Very well, to-morrow you shall go with me to that very house and beg the porter's pardon for such rudeness." Accordingly, the next day the King went with his much-abashed son and made him apologize.

Perhaps the oddest pavement ever laid is one just completed at Chino, Cal. It is made mostly of molasses, and if it proves all of the success claimed for it, it may point a way for the sugar planters of the South to dispose profitably of the millions of gallons of useless molasses which they are said to have on hand. The head chemist of a sugar factory at Chino, Mr. E. Turke, was led to make certain experiments, of which the new sidewalk a thousand feet long, from the factory to the main street, is the result. The molasses used is a refuse product, hitherto believed to be of no value. It is simply mixed with a certain kind of sand to about the consistency of asphalt and laid like an asphalt pavement. The composition dries quickly and becomes quite hard and remains so. The peculiar point of it is that the sun only makes it drier and harder, instead of softening it, as might be expected. A block of the composition, two feet long, a foot wide, and one inch thick, was submitted to severe tests and stood them well. Laid with an inch or so of its edges resting on supports, it withstood repeated blows of a machine hammer without showing any effects of cracking or bending.

The new physiologists who try to measure the movements of brain cells and invent machines to calculate the flow of nervous energy tell us that man is an unnatural creature. He was not meant for any such work as he puts himself to. It was not intended that he should use his brain under pressure ten hours a day, and tax his digestion with vast quantities of food at intervals which keep the digestive process in constant and active operation. Considering the irrational way in which people live and work, the human race makes, they admit, a brave fight for existence, and the fact that man individually manages to live so long as he does and leaves an ever-increasing progeny is a tribute to his prowess. Physicians have made great progress in the treatment of disease within a half-century, and there is every reason to hope that they will make many conquests in the next half-century. Under their care human life ought to be much prolonged, if it were not for the fact that the discoveries of science hardly more than keep pace with the new agencies of destruction which come with the highly developed conditions of society. The problem of lengthening the span of life is one of balance, the ratio of increase in death-dealing agencies and in preventive and curative knowledge. Pioneer days were hard on life. We think of the fathers as old men when, in fact, they were mostly young. Not only was medical science in a primitive state, but conditions of life, exposure, ill-heated homes, badly cooked food, excessive physical labor, the wear and tear of a civilized man's fight against nature for existence in surroundings better fitted for a savage—all made a more than average constitution a condition for even a moderate span of life. Those evils have gone, but with them has gone the simplicity which robbed them of half their bad effect. The modern man lives more comfortably, but he subjects himself to more external dangers. When he learns to make use of all that science teaches while at the same time he guards himself against the accidents of civilization, and, above all, keeps himself from being carried away by its unrest and its luxury, he may hope for a longer lease of life. It was not the hardships of the old time, but its simplicity which made vigorous men. It will not be the comforts of the future, but its temptations to unhealthful and unnatural living, that will most threaten longevity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 29, 1895.

TRUTH AND ERROR.

PERHAPS the most important question to mankind is and always has been, "What is truth?" and it is full of interest; for there are myriads of facts in the universe still undiscovered, and there are thousands of erroneous ideas extant upon the earth. The mind of man is so constituted that it prefers to remain in possession of the errors it has imbibed in youth, and which have been accepted as true, rather than make an exertion to shake them off, or even test them, to find if they are correct. So strong has been this tendency that many have been deprived of their lives for trying to expose the errors of their times and introduce truths instead.

During the dark ages it was looked upon as a crime to contradict the statements of the priests, and particularly those of the pope; these men were supposed to be infallible on all questions of knowledge, whether of a religious or a scientific nature. Disputes were referred to them and were settled by them once and forever as between the then contending parties. There were very few men who had the courage to declare the opinions of the clergy to be wrong, even when able to demonstrate their incorrectness, for the people were so full of superstition that they looked upon persons who could perform wonderful, or apparently wonderful, experiments as being in league with Satan, and were therefore ready to condemn them for witchcraft. A few heroic men, however, began an assault on error's entrenchments, and by persistent effort succeeded in scattering many of its pet forces. To do this cost the greatest sacrifices, and the conflict is not yet ended.

While scientific error has been hard to remove in the past, such is not the case to-day, provided a practical or reasonable demonstration of its falsity can be shown. Men have learned not to tie themselves too closely to unproved theories, and are ready to give a hearing to any newly discovered facts, even should they tend to overthrow previously conceived notions which themselves depended on only probability, and were not demonstrated beyond doubt to be either true or false.

The leading minds in scientific research have refused in many instances to investigate religious principles for the reason that they have seen how contentious were the professed expounders of the Scriptures. It is a strange statement to make, but a true one nevertheless, that there has been more disagreement over the meaning of the Bible than over that of any other book in existence. There must be something wrong, for if this book is the word of God, and this we do not doubt, it must necessarily mean the

same to every one who reads it; but, instead of this being the case, through private interpretation there are almost as many different constructions given to one passage as there are readers of the text.

Suppose that a body of scientists should meet together to discuss the meaning of a text book on physics or chemistry and a proposition should be therein stated as follows: "If a large cold vessel, such as a pitcher, be placed inverted over a lighted candle or small gas flame and held there for a few moments, the vessel will become damp on the inside, and if kept cool for a longer period the water will condense in drops and may be collected for examination." Suppose further that after reading the above, a contention should arise as to what was meant by the words, and one should assert that it was not necessary to have a flame, but that an electric arc lamp would answer; another should contend for the reading as it stood; a third take the ground that it was not necessary to keep the vessel cool, or to invert it, and others even say that a person's hands would answer the purpose of the vessel; last of all some should assert that it did not mean that there would be found any water, but that water meant air; the reader can easily imagine what an uproar would be created, yet the truth or falsity of the proposition would be as far from settlement as ever, and spectators would pronounce the participators in such a proceeding as acting very peculiarly indeed.

When Christ came amongst the Jews He found them engaged in a religious contention as ridiculous as the one described, and He attempted to show them that they were in error; but they were too full of their own prejudices and notions to allow Him to come in and disturb them without a remonstrance on their part. He pointed out to them the predictions of the ancient prophets showing that a Savior should come, and when He intimated that the time was fulfilled and that He was the promised Messiah, they would not investigate His claim, but immediately pronounced Him an impostor worthy of death. They were quarreling and contending over unimportant things to the entire exclusion of weightier matters, and while engaged in this they lost the opportunity of accepting a Deliverer who came for no other purpose than to do good to them. They looked upon the errors which were taught among them as true, and their prejudice was so strong as to preclude any inquiry into their own real position. There is no doubt that many of them were wrangling over the meaning of those identical passages of Scripture, a correct understanding of which would have revealed to them the divinity of Christ, or at least would have led them to ask God for light concerning Him, and would have prevented them from participating in the most awful crime of crucifying the Savior.

Has the present world rid itself entirely of religious error and prejudice? An examination of its condition will give a very decided answer in the negative. Men to-day are no more prepared to listen to religious doctrines at variance with their preconceived notions than they were eighteen hundred years ago, and are just as ready to use slander and falsehood as were those people. They are engaged in a dispute concerning the meaning of the Scriptures which is almost as childish as the imaginary one before

described, and yet insist that they are consistent. They say that "Born of water," does not mean born of real water, but of the word; they insist that "buried" when applied to baptism can be rendered to mean sprinkle; they state that "these signs shall follow them that believe," means "these signs shall follow them that believe, from the time when Christ spoke until a few years afterwards but no longer;" They aver that Christ's commands do not need to be obeyed when He said, "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you:" but that it is sufficient to teach them to believe.

Is it any wonder that honest investigators are led into confusion and perplexity when they meet so much contradiction between the Bible and those who claim to teach the Gospel from it? Many men who think are often led into doubt, because of this circumstance, and others are caused to attach so little importance to the message of salvation that they scarcely notice it. There is no remedy for the lamentable contention among the sects except an obedience to the pure Gospel and doctrines of Christ. Would the people know that these are taught upon the earth at present, let them turn to the much misrepresented and maligned Latter-day Saints. Let them not stop searching when the name is mentioned, but let them read, and compare, and pray, and put to the test the promise that if they will obey the principles the Holy Ghost shall come upon them and they shall know of the doctrine whether it is true or false.

B.

SOME of the English papers are discussing the advisability of discontinuing missionary work in places where there is danger of an uprising against the proselyters. Against the proposition the *English Churchman* says: "Are Missions a Mistake?" This startling question is not our own. It is forced upon us by a section of the daily press which has made the terrible massacre of Christian missionaries in China an occasion for attacking missions in general. With deep pain we have perused several of these hostile articles, together with letters from correspondents expressing similiar sentiments. On the other hand, overwhelming evidence exists to show that in their earlier mission fields—notably in India—the influence of Evangelical teaching, accompanied as it always is by educational and other civilizing agencies, has been the pioneer of prosperity both temporal and spiritual. The Gospel of Christ, from the beginning, has been in conflict with human sin, and its countless attendant evils. Christ and His Apostles, the early Christians, and their successors in every age, have been viewed by the vast bulk of men as those who, by their testimony, 'turned the world upside down.' England herself owes all her greatness, wealth, and influence to-day to that Christianity which was brought to our once heathen shores by a handful of zealous and faithful Christian missionaries. Had the counsels of prudence, such as the modern critics of foreign missions urge, prevailed in the earlier centuries of the present era, the world would have been unspeakably more miserable and degraded than it is to-day."

THE Brigham City, Utah, *Bugler* says: "One day last week, Andrew

May, of Call's Fort, was seen driving merrily over to Logan to visit friends. He is the young man who, only a few weeks ago, had the great prong of a derrick plunge clean through his body. His rapid recovery is looked upon almost as a miracle. It seems that when the cruel derrick caught him in its giant grasp, one of the large prongs struck him in the back, piercing the lung and breaking a rib on the opposite side of his body. The unfortunate young man sank down unconscious, and it was thought by those present that he would expire before he could be removed to the house. Elders forthwith administered to him; he seemed to revive almost immediately, and now declares that at the time he heard and felt the pieces of the broken rib reunite. He has practically suffered no pain since from the terrible wound and has been able to sleep comfortably every night since the accident. His recovery has been so steady and rapid as to be a marvel to his friends. To-day he would be on the farm performing his usual labors, but at the earnest solicitation of friends he went to Logan last week for a short respite from the arduous duties in conducting a large farm."

RELEASE AND APPOINTMENT.—Elder Alma V. Huish has been released from laboring as Traveling Elder in the Cheltenham Conference and has been appointed to labor as Traveling Elder in the Leeds Conference.

LIVERPOOL CONFERENCE.

THE Liverpool Conference convened in the Power Loom Weavers' Association Building, Clayton Street, Blackburn, August 18, 1895. Meetings commenced at 10:30 a.m., 2:30 and 6:30 p.m., respectively. The following Elders were present: A. L. Booth and John H. Burrows, of the Liverpool Office; J. W. MacDuff, Traveling Elder in the Manchester Conference; G. B. Houtz, Traveling Elder in the Leeds Conference; James Duckworth, President of, and Ira Bennion, J. W. Saville, Samuel Gerrard, S. O. Crosby and Roger Horrocks, Traveling Elders in, the Liverpool Conference. Elder Thomas Poulton and wife of Oakley, Idaho, were also in attendance.

The different branches and districts were fairly well represented by the Saints, and quite a number of strangers were present during the course of the day. The Elders who spoke confined themselves chiefly to the first principles of the Gospel, and bore powerful testimonies to the truth of the Latter-day Work.

The statistical report of the Conference, and the report of the labors of the Elders for the 6 months ending August 18, 1895, were read as follows: Apostles 1; High Priests 1; Seventies 7; Elders 7; Priests 7; Teachers 3; Deacons 5; members 105; total officers and members 136. Tracts distributed 28,556; houses visited 19,474; Gospel conversations 735; books loaned 194; books given away 75; book sold 24; in-door meetings 173; out-door meetings 29; Sunday School sessions 74; Mutual Improvement Association meetings 28. Baptisms 8; confirmations 8; ordinations 1; administrations to the sick 25; children blessed 3; emigrated over 8 years of age 5.

At the afternoon meeting the general and local authorities of the Church were unanimously sustained. Between the afternoon and evening meetings

a number of the Saints and Elders went to the market place and held an out-door meeting. This was the means of bringing several strangers to the hall at night. Dinner and tea, which were liberally provided by the Saints, were partaken of in the building, and at the close of the day all felt that it had been indeed a day of rejoicing.

On Monday morning the Elders met again in Council Meeting and received encouraging and timely instructions in regard to their labors.

SAMUEL GERRARD, Clerk of Conference.

IN THE BRANCHES OF WESTERN GERMANY.

BERNE, SWITZERLAND, AUGUST 10, 1895.

In my last letter I mentioned that President A. W. Judd and three other Elders of the Netherlands Mission would accompany me as far as Mannheim on the Rhine. We arrived at Cologne on the 6th of August. We had the address of Brother Rückert, a young local Elder, who is laboring in that place, and we made him a visit. He has had the pleasure of converting one of his fellow-workmen, a young man who had before belonged to the Catholic Faith. We found the two young men earnestly engaged in the study of the Scriptures. On the table lay two German Bibles, one as used by the Catholics and the other as accepted by the Protestants. They pointed out several passages which were translated differently in the two versions. I noticed a phrase in the 29th verse of the 15th chapter of 1 Corinthians which Luther has translated "over the dead" while in the Catholic version it is rendered "for" or "in behalf of" the dead, which is evidently correct. From the former rendering many erroneous interpretations of the meaning of this passage have been made. One often used is this, that the Apostle alluded to baptizing persons over the graves of the dead Saints, imagining that the place would lend more sanctity to the act; but when it is remembered how the graves were situated and that immersion was the mode of baptism it is clear that this could not have been the meaning of the Apostle. In company with Brother Rückert we visited some of his friends who are investigating the principles of the Gospel. A young man to whom we were introduced we found very much in earnest, and notwithstanding the opposition of his friends and relatives he has concluded to cast his lot with the Saints. Elder Rückert was the first member at Frankfort; now we have a flourishing branch there. The prospects are that his labors in Cologne will also be the initial move to establishing a branch at that place. He had written to Elder Bushman, who labors at Frankfort and presides over the district from there to Cologne, to come on the following Sunday for the purpose of baptizing some two or three persons who had requested baptism. We spent a few hours pleasantly with these young men and their friends and at eleven o'clock we went on board the steamer again and proceeded on our way up the beautiful Rhine. The Cathedral of Cologne is the grand point of attraction to all visitors. It has been over six hundred years in building, and is a magnificent structure. The carvings, stained glass, and sculptures are very fine. We did not pay the fee wanted to see the bones of

the "Three Kings" or Magi which are said to be contained in a gorgeous shrine in one of the chapels.

Next morning we were early on deck and spent the day viewing both banks of the river which presented an ever changing panorama of little villages and towns nestling at the foot of the steep vine-clad hills, of pretty villas and grand palaces in the loveliest surroundings, and of picturesque ruins located on almost inaccessible cliffs or mountain spurs. Some of the latter have been restored. To all of them cling the aroma of romantic mediæval legends, some formed on historical facts and some entirely mythical. After seeing these extensive ruins it was not difficult to imagine them as they once had been when they were the strongholds of powerful nobles, who were a law unto themselves, and of Robber Barons, who tolled passing ships, and were bold enough to hold up even a German Emperor sailing down the Rhine, and make him pay tribute much against his will, as was the case with Adolph of Nassau. The river itself is very interesting. The quaint river-boats that carry an immense amount of freight from one end of the Rhine to the other are constantly met with, the fishermen plying their occupation, ferry boats which cross from side to side, propelled by the current of the river, and many excursion steamers unfold a very interesting phase of the teeming life on the busy water-way of Western Germany.

We arrived at Mayence ten minutes too late for the train going to Frankfort; this gave me an opportunity to look at the city which claims the honor of having been the scene of Constantine's vision of the luminous cross when he was told he should conquer his enemies by that sign. The honor is claimed, however, by other cities as well as Mayence. This is the oldest archiepiscopal see in Germany; the first Archbishop was St. Boniface the son of an English wheel-wright, who felt so little ashamed of his lowly origin that he adopted wheels as his arms, and his successors, out of compliment to him, assumed the same. Numerous antiquities from the time it was a Roman camp are found. The electoral palace contains the richest collection of Roman antiquities in Germany, and in the public library are impresions made by Gutenberg, Fust, and Schöffer, the pioneers in the art of printing.

Brother Pieper accompanied me to Frankfort where we arrived just as the Bible class taught by Elder Bushman closed. The Saints went into a room which has been kindly given them by the proprietor of an eating house in which to hold their singing practices. We spent a very pleasant time with them there. Elder Pieper and I addressed them. The branch here numbers about thirty members, and though they are all young in the Church they are full of love for the Gospel and very diligent in the performance of their duties. Brother Bushman is laboring here and is progressing nicely in learning German.

Next morning Elder Pieper and I went to Mannheim where we met the other brethren from Holland who had come by boat from Mayence up the Rhine. Elders Emil Feller and S. A. Hunsaker took us to their lodgings and we had a nice visit with them. The branch at Mannheim contains quite a number of members of the Church, several of whom live on

the Bavarian side of the Rhine. When the bridge between Mannheim and Ludwigshafen is crossed one enters a land that does not boast much religious tolerance. The brethren told me that even at Mannheim, which has more religious liberty, they had been forbidden to distribute their tracts. They have a hall and are allowed to hold meetings. As I had an appointment at Berne the next Sunday, and I desired to visit all the Elders in the western German States, I went to Stuttgart that evening, bidding good-bye to my traveling companions from the Holland Mission, with whom I spent so pleasant a time on the journey to Mannheim. They were going down the Rhine back to the land of windmills and canals. At Stuttgart I met Brother C. W. Rogers who labors there in company with Elder John Nuffer. The latter will probably have to leave Germany on account of not having served his time as a soldier; his name was not taken off the rolls at the time his parents emigrated. It is to be hoped that he will obtain permission to remain in Germany, as he is a very useful man and much needed there. Brother Rogers greatly enjoys his labors and has made good progress in learning the language. There are only a few Saints in Stuttgart, and the brethren have much walking to do to visit the scattered Saints in Würtemberg. Brother Rogers spoke highly of their faithfulness.

Next morning in company with Elder Tagge, who was on his way to Berne, I went to Appenmeir where I had a nice interview with Elder Füllenbach. He labors in Strasburg, which contains only one or two Church members, but he is hopeful of the work progressing there. He had obtained license to tract and preach the Gospel in Strasburg. He is an energetic Elder, and it will not be for the lack of earnest endeavor if he is not successful. I believe he is the only Elder in Germany who has obtained a legal license to work as a missionary. In the evening we arrived at Basle where we found Elders Staheli and Gubler laboring. This is the first city across the line between Germany and Switzerland. It is situated at the junction of the frontiers of Germany, France, and Switzerland; to this fact it owes its prosperity. The Minster is a prominent feature of the city. This was the place for the convocation of five hundred Ecclesiastics who met there in 1431 and had no less object for their gathering than "the reformation of the church in head and members." They disputed for years but did not arrive at any results. Pope Eugene IV excommunicated them and in 1448 this so-styled 'great council' was dissolved. Before a hundred years had passed the movement now known as the Reformation was started in spite of the bulls of the Pope.

We spent the evening conversing with the Elders and some of the Saints. There are not many members in this branch. Some live on the German and some on the Swiss side of the boundary line.

To-day I arrived in Berne and received a hearty welcome from President George C. Naegle and his good wife whom the missionaries like to call their "Mission-mother." I was also pleased to meet my friends, Elders Schiess and Hasler who are working in the Berne office.

Yours in the Truth,

ANTHON H. LUND.

UTAH NEWS.

(Summarized from Territorial papers.)

William H. Kelsey, an old and respected citizen of Springville, died on the 5th of August.

Joseph B. Keeler has been appointed President of the Provo City Council, in place of Josiah W. Cluff, deceased.

On a test case brought before Judge Smith of Ogden, that officer declared that women could vote at the coming election both for the constitution and for officers.

A general political paper called the *Great Campaign* will be issued weekly for a few months. It will have departments for each of the parties, and in this regard will be a novelty. The managers of the enterprise are not named.

The grounds around the Brigham Young College at Logan have lately been beautified by enclosing them in a neat and substantial iron fence. The lawns also have been improved and the college presents a very attractive appearance.

The sugar factory at Lehi is ready to begin operations, and after refining the raw sugar left over from last year's run will start on this season's beet crop. The beets are better than ever before and will be ready to commence harvesting about the first of September.

President Woodruff has contributed a piece of the first tree planted in Utah toward forming the table on which will be signed the first bill that becomes law in the new state. The maker of the table has a piece of wood, or will obtain one, from every state and territory in the Union.

Wasatch County claims to have a new variety of potato which becomes ready for the table in six weeks after planting. Should this be the case it will be advantageous for the colder localities of the Territory to use this "six weeks potato," as very often in those places frost kills or injures the ordinary kinds.

S. M. Lovendahl a well known resident of South Cottonwood died at his home at midnight on August 11. He was a native of Sweden, and had done considerable missionary work in Scandinavia before emigrating. He has taken an active part in building up the Territory and will long be remembered for the good he has done.

Elder Josiah W. Cluff, a prominent young man of Provo, was taken by death, after suffering for about eighteen months from an affection of the spleen. He was a counselor in the presidency of the Young Men's Mutual Improvement Association, of Utah Stake, and the President of the Provo City Council. The first position he had held for several years.

The Hooper Dairy Company has been incorporated with the object of manufacturing cheese. A building has been erected at a cost of \$2000, and the machinery is estimated of a capacity sufficient to use the milk from eight hundred cows. A creamery will be added to the business before long. The stock is owned mostly by residents of North and South Hooper.

The final reports from the census enumerators of the different counties have been received. According to these the population of the Territory by counties is as follows: Beaver 3,791; Box Elder 8,331; Cache 18,386; Carbon 3,693; Davis 7,490; Emery 4,390; Garfield 2,888; Grand 891; Iron 3,123; Juab 6,464; Kane 1,908; Millard 5,375; Morgan 2,261; Piute 1,727; Rich 1,781; Salt Lake 68,182; San Juan 500; San Pete 15,612; Sevier 7,893; Summit 9,537; Tooele 4,428; Uintah 3,961; Utah 29,229; Wasatch 4,408; Washington 4,619; Wayne 1,520; Weber 25,015; total for the Territory 247,295. Of these there are 120,532 females and 126,763 males. Each county with the exception of Piute and Emery shows an increase over the census of 1890, and the reason for those counties being an exception is because of new counties having been created from a part of them. The increase for the whole Territory in the last five years is 39,390.